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For the Christian Journal.

Account of a young man who was desirous of becoming a candidate for holy orders, with a sermon of his composition.

ABOUT a twelvemonth since, a young man, whom I had noticed as attending a respectable grocery, and whom I had admitted with much satisfaction to the holy communion, called on me to express an inclination he had long indulged to study for the ministry. He frankly avowed his almost entire want of education; having attended only the common schools in his boyhood, and, since then, having had opportunity for little more reading than his Bible, and a few pious books. When told that he could not be received as a candidate without the usual literary studies, and that he must attempt these under great disadvantages, having to lay the very foundation of learning, and the prime of his youth being past, he seemed but little discouraged; yet, lest he should be rash, allowed himself time for further reflection.

A few weeks after, I learned that he had retired from the store in consequence of a complaint in his chest, and was with his mother at a village a few miles distant. As soon as an opportunity offered I went to see him. His full and manly countenance had now dwindled into the sharp features which mark the struggle with consumption and hectic. His voice had lost its strength and tone. And every symptom indicated his rapid journey to the grave. I conversed with him, and administered the communion. "Oh!" said he, "could I but live to be a labourer in the vineyard of souls—but I submit to the will of God." Other thoughts also embittered his portion: he might once have looked for a respectable patrimony; but the fiend of intoxication

had wrested it from the family. The dwelling which he should have inherited was within sight of the humble cottage of his mother; and, looking towards it, he feebly exclaimed, "How happy, mother, for you and these young sisters, could I have been your protector there!"

After an interval I again visited him. He spoke of happiness after death; but his mind was impaired, and he spoke also of the disheartening sorrows of life. Then for a few moments he sank in a lethargic exhaustion. It was evident he could not survive long; and in a few days I ministered at his funeral.

In the conversations relating to his devoting himself to the ministry, I requested him to compose a sermon—chiefly that a judgment might be formed of his capacity while uncultivated. The following was handed me after his death. It may perhaps rank in the class of family sermons. As the only relic of an interesting youth, it may not be unacceptable to the readers of the Christian Journal.

CLERICUS.

—
ST. JOHN iii. 16.—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

I SHALL divide this text into three parts; first, the *love* which God had for the world, and the ingratitude of the world to him for his favour and kindness; secondly, the *blessing* which he bestowed on us by giving up his only Son a ransom for our sins; and, lastly, all who believe in his Son shall not perish, but have everlasting life.

First. After the creation of the world, God thought proper to create man as an instrument of his own glory, and it pleased him when he had done

it. He also gave him a companion, and they both were created in his own image. He allowed them dominion over the animals and the whole earth; he placed them in paradise with all things conducive to their happiness; as they were the objects of his greatest love. But they did not act according to his wishes; they did not obey the voice of the Lord their God; and, therefore, they brought upon them that awful curse, from which (without sincere repentance) there is no redemption. Yet God's love for them did not cease; neither did he wish to destroy the objects of his own creation: and, therefore, lest they should despair of all hope of being reconciled to him, he promised them a Saviour.

We might, when we cast a look on our fallen race, exclaim, Oh, wretched Adam! who didst thus disobey God's holy and just commandments, and broughtest upon thyself and us all these trials and afflictions! But let us consider, and ask ourselves the question, how many there are, even at this day, who, if they were to be placed in the same circumstances with Adam, would, in all probability, transgress the laws of the most merciful God. For how natural is it for vain man to be discontented in the condition in which the great Disposer of all good hath placed him; he will not willingly submit to his just will; neither does he consider that God hath made him, and that he is wholly at his disposal, from whom he hath life and all things, by whose great mercy he has so long enjoyed them, and by whose goodness he hath still so many favours left: nor does he consider the ingratitude with which he is recompensing his heavenly Father for all the blessings which he has bestowed upon him; but still continues in his own wicked way, serving the world in all its lustful enticements, till he provoke the gracious and merciful God to anger, and cause him to take the light of his countenance from him, and leave him to die in the midst of all his iniquities; and his soul to sink to everlasting perdition.

Secondly. I shall endeavour to illustrate the great blessing which God bestowed upon us by giving up his only

Son, that, by him, and through him, we might have access to the Father. Were we to cast a retrospect, and meditate on the degeneracy of man, would we not, with contrite and humble hearts, render thanks to Almighty God, our heavenly Father, for the inestimable blessing which he has bestowed upon us, in giving up his only Son, that through him we might be reconciled, and saved from everlasting destruction! Yes; for when rebellious man had disobeyed God's holy commandments, and had fallen under the burden of his own iniquities and transgressions, God still waited to be gracious, still withheld his vengeful hand from totally destroying the objects of his greatest love. Therefore, he gave his only Son, that through him they might be reconciled to him, and be rescued from the impending punishment which they most justly deserved. Who can show a just cause why God was so merciful; why he did not stretch forth his Omnipotent hand, and take vengeance of the transgressors who had disobeyed his voice? But, as God is a most pure and holy Being, so is he a Being of infinite love, mercy, and patience, whose righteousness is invariable, whose veracity is inviolable, and whose wisdom is unerring. These are the moral attributes of the divine Being, in which he requires us to imitate him, the express lineaments of the divine nature, in which all good men bear a resemblance of him, and for the sake of which only they are the objects of his delight. For most certain it is, that God can take no real complacency in any but those who resemble him, and bear the impress of his own image upon their souls. And most certain it is, that none but those who are like God can take any real complacency in him. And those, brethren, who can take no pleasure in the service of God, and in rendering him thanks for the blessings which they have received at his hands, (who has withheld nothing from them that could contribute to their happiness, nor asks any thing more from them than that they should pay due reverence to his will and authority,) are they not in a very deplorable state? Are they not fighting against themselves? For they will sink down to despair under

the weight of their own iniquities. Then shall they plead for mercy, but shall find none; they shall cry for help, but there will be none to assist them: for this will be their answer, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh."

And those who can take no pleasure in serving God, but would rather serve the world in all its lusts, pomp, and vanities, do but find that there are no pleasures to be derived from them; but, as the preacher expresseth it, all is vanity and vexation of spirit. If they would seek the face of their heavenly Father, and implore his mercy and protection, instead of being only solicitous for the world, they might rest in our Lord's express declaration, that if first we seek the kingdom of God, and his righteousness, all needful things shall be added unto us. There are many of these careless or wicked men, who profess the doctrine of a resurrection of the dead, when all shall live again, and be brought before the Judge to give an account of all their doings, whether good or evil, and that they themselves shall be rewarded or punished according to their deserts. Can we, however, be convinced, that they really believe what they affirm? Do they not rather hope that it will *not* be so? Oh! wretched men, are they not deceiving themselves? Surely they are. And if they would but seriously reflect on eternal things, and whether they will not bring upon themselves their own destruction, by considering eternity and destruction of so little importance, and also ask themselves the questions, With whom do I combat, with God or myself? To whom do I look for happiness, to God or men? What am I seeking, my happiness or misery? If they were frequently to have these reflections, it would dispel their loose and careless ideas, and give them to see plainly their impendent danger of everlasting destruction. Then would they discover that there is no happiness to be found in serving the world, but that

it is founded on, and must be attained only in God's great mercy, through his Son Jesus Christ. Then would they exclaim, Henceforth will I serve my God, to whom I have so long been a stranger. What is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?

Thirdly. God gave his only Son, that whosoever believeth in him should not perish, but have *everlasting life*. What are the pursuits of all men? or what do they strive to obtain? It is happiness: happiness is their object. Yet they bring upon themselves a perpetual disappointment, by taking the wrong means to obtain it. They suffer themselves to be led astray by the dictates of their passions. And it is not till after they have sought in vain, through the false pleasures of the world, that they at length find happiness, where reason and religion have concurred to place it,—in obedience to God. Then is the anxious mind calmed, and emancipated from the vexations of this vain scene, and blessed with that peace which it had so long been a stranger to, and with which it was impossible to become acquainted amidst the agitations of the world. Then is the soul filled with those heavenly and delightful contemplations, which alone can establish happiness even upon earth. What in comparison are the pursuits of vicious men, to whom God appeareth to be but an angry judge, and an enemy to their pleasure; who can perceive nothing in religion to be pleasant, but see only the restraints which it imposes on their worldly enjoyments, and represent it to themselves as a rigid service, and consider it as casting a shade of melancholy over life! But a good man, who is ready and willing in piety, and who takes delight in the service of God, will find, in the affections of piety, and in the truths of religion, such sublime and satisfactory enjoyment, as will amply compensate him for all his holy labours: for in keeping the divine commandments there is great reward. This man, blessed in his deeds, will have that eternal blessing bestowed upon him, which is promised to all who forsake their wicked ways, and with true faith and

heartily repentance implore and secure the mercy of God: he will, in the judgment, be counted as one of the true believers in Christ: he shall not perish, but have everlasting life.

When we consider this, my brethren, we might ask ourselves these questions: Where do our views centre? in this world we are in, or in that we are going to? If our hopes and joys centre here, it is a mortifying thought, that we are every day departing from our happiness; but, if they are fixed above, it is joy to think that we are every day drawing nearer to the object of our highest wishes. Is it our main care to appear great in the eyes of man, or good in the sight of God? If it be our object to appear great in the eyes of man, we shall expose ourselves to the pain of a perpetual disappointment: for it is much if the envy of men do not rob us of our just praise, or if our vanity will be content with that they allow us; but, if it be our main care and greatest object to appear good in the eyes of God, we are laying up a treasure of the most lasting and solid satisfactions. This should be our wise and steadfast pursuit, from which we should count it a sin to depart. Whatever disrespect and contempt it may expose us to from others, let us make this our character, and maintain it both in public and in private—to be the friend of God. Let us carry this view with us through life, and not dare, in any instance, to act inconsistently with it. Then, and then only, shall we not perish, but have everlasting life.

For the Christian Journal.

Explanation of EXODUS vi. 3.—And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them.

THE declaration which is made in this verse has been thought by many to imply a contradiction to the preceding part of the history. In Gen. xii. 8, Abraham is said to have built an altar unto the Lord, (Jehovah,) and to have called upon the name of the Lord. So likewise in xxii. 14, we read, "Abraham called the name of that place Je-

hovah-jireh." And even before the flood, in the days of Enoch, it is said, "Then began men to call upon the name of the Lord," Gen. iv. 26. From these, and various other passages, it seems evident, that God was known to the patriarchs by the name of Jehovah, and addressed by them under that august title. Now, in the passage we are at present considering, it is said, By my name Jehovah was I not known unto them. To explain this apparent difference, several hypotheses have been proposed. Among others, the learned Calmet maintains, that a greater, or more perfect degree of knowledge is here intended. "Israel being now about to become a nation, by my name Jehovah I will be the appropriate Deity of that people," i. e. I will become more especially their protector. Others say, that God was now about to demonstrate himself Jehovah, i. e. the "immutable and faithful God," by the actual fulfilment of the promises he had made. But although both of these facts are included in the declaration, and actually resulted therefrom, yet they seem not to afford a thorough and satisfactory explanation. In order to perceive the full force of it, we must have recourse to the meaning of the word Jehovah, which has been defined the one eternal, faithful, and immutable Being. God declares to Moses that he had often exhibited himself to the patriarchs by evidences of his might, power, and dignity; but that now he was about to demonstrate himself the only true and self-existent God, before whom the vaunted deities of the nations were "nothing and vanity." Pharaoh and his people by their obstinacy and disobedience had rendered themselves the just objects of his wrath. Hence he declares, (Exodus vii. 5,) "The Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt—(and execute judgment upon her gods, xii. 12,)—and bring out the children of Israel from among them, (in defiance of the united opposition of Pharaoh and his gods.)" This seems to be the reason why the emphatic phrase, I am the Lord, or rather, it is I, Jehovah, is so often repeated, (see particularly chap. xii. 12.) The meaning of the passage, therefore,

seems plainly to be this—By my name Jehovah, (the only God,) I was not known to the patriarchs, *i. e.* known by experience, and by comparison. Moses, on contemplating the wonderful deliverance of the Israelites, which nought but supreme and irresistible power could have effected, breaks out with the exclamation, “Who is like (or equal) unto thee, O Lord, among the gods!”—“Know, therefore, this day,” says he, (Deut. iv. 35, 39,) “and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath; there is none else.” “Now I know,” says Jethro, (Exod. xviii. 11,) “that the Lord is greater than all gods; for in the thing wherein they dealt proudly, he was above them.”—“Thou shalt know that I am Jehovah,” is a phrase often used when the judgments of God are declared, whether upon idols or idolaters. Ezek. xxiii. 49, “And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord God.”—Also, xii. 20, “And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord.”—And again, vi. 13, “Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars.”

Jehovah is frequently contrasted with the impotent idols of the nations, and his true and exclusive character thereby manifested.—1 Kings xviii. 37, Elijah, in his contest with the prophets of Baal, says, “Hear me, O Lord, hear me; that this people may know that thou art the Lord God.”—Compare Jeremiah x. 3, 9, with verses 10, 11, 16. These passages are sufficient to show, that by “knowing Jehovah,” is meant becoming acquainted with the sole and exclusive authority of his name. The patriarchs, indeed, knew the Almighty, and acknowledged his majesty and glorious power. They recognized him as “the righteous Judge of all the earth,” but they had not beheld him breaking in pieces the idols of wood and stone, or setting at nought the fancied power of the spirits of darkness. The heathens would have degraded him to a local deity, and confined his dominion to a

particular nation, (see 1 Kings xx. 28, compared with Exod. v. 2.) But by his extraordinary deliverance of the Israelites, by his might, and majesty, and glorious acts, he demonstrated himself the Lord of hosts—Jehovah—the only—the everlasting God! “Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?”

X.

Abstract of the Proceedings of the Thirty-sixth Convention of the Diocese of New-York, held in St. Paul's Church, Troy, on the 15th and 16th of October, 1822.

THE convention was composed of the Right Rev. Bishop Hobart, thirty-three presbyters, nine deacons, and thirty-seven lay delegates, representing twenty-four parishes.

It was opened with morning prayer, conducted by the Rev. Daniel M'Donald, D. D. principal of the academy, and professor of the interpretation of Scripture, ecclesiastical history, and the nature, ministry, and polity of the Christian church, in the Branch Theological School of the Protestant Episcopal Church in the United States, Geneva, Ontario county; and an appropriate sermon preached by the Rev. William B. Lacey, rector of St. Peter's church, Albany. The bishop then held an ordination, and admitted Mr. Richard Bury and Mr. William L. Johnson to the holy order of deacons.

Certificates were produced and read of the incorporation of St. John's church, Ithaca, Tompkins county; Trinity church, Fredonia, Chataque county; and Trinity church, Cherry-Valley, Otsego county; and the said churches were received into union with this convention.

The Rev. Benjamin T. Onderdonk was elected secretary.

Agreeably to the 45th canon of the General Convention of 1808, the Right Rev. Bishop Hobart delivered the address published in our number for January, page 5.

The committee on the subject of the diocesan fund made the following re-

port, which was accepted by the convention:—

The committee to whom it was referred to report on the appropriation of the monies contributed to the diocesan fund, agreeably to the third canon of this diocese of 1821, respectfully report,

That they found the aggregate amount contributed to be \$424 25. The canon requires that "one half of the amount contributed, if necessary, shall be appropriated, under the direction of the convention, exclusively towards defraying the necessary expenses of clergymen attending the convention from a distance; and the remainder shall be appropriated to defraying the contingent expenses of the convention." The canon also precludes from the benefit of the fund all clergymen whose parishes do not contribute.

It appeared to your committee that clergymen coming less than twenty miles could not be considered as coming from a distance; and by a calculation of the number of miles, over twenty each, necessarily travelled in coming to this convention, by clergymen entitled to an allowance under the canon, the committee have found that about one half of the receipts will be distributed in a fair proportion, by allowing to every such clergyman who has come to the convention from the north or west, for every mile over twenty of the distance from his parish, eleven cents; and to every such clergyman who has come from the south, for every such mile the sum of six cents.

With regard to the appropriation of the remainder of the fund, your committee would recommend, that after defraying from it the expense of printing the bishop's circular, reported to this convention yesterday, and of advertising the change of place of meeting, the balance be appropriated to printing the journal of this convention, to be distributed in such way as the convention may direct.

Signed in behalf of the committee.

BENJAMIN T. ONDERDONK,

Chairman.

Troy, October 6th, 1822.

The committee on the subject of the Trustees of the General Theological Se-

minary, made the following report, which was accepted:—

The committee appointed to ascertain what number of trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, the diocese of New-York is entitled to, beg leave to report, that they find this diocese entitled to twenty-four trustees. This number is determined in the following manner:—By the third article of the constitution of the Theological Seminary, each diocese is entitled to one trustee, and to one additional trustee for every eight clergymen in the same. This diocese contains more than eighty-eight clergymen. The number of trustees for the diocese, and clergymen of the same, will therefore be twelve. Next your committee find, that there has been subscribed to the funds of the seminary, from this diocese, property to the amount of \$81,957: viz. Mr. Sherred's legacy \$56,000; cash received from various persons in the city of New-York, and elsewhere in the diocese, \$4857; a donation from E. Warren, esq. of Troy, \$2000; a donation of sixty-three lots of land in the city of New-York, from C. C. Moore, esq. formerly valued at \$20,000, but in this estimate valued at \$12,600; a donation of three lots from Peter G. Stuyvesant, esq. valued at \$1500; donations of books from the corporation of Trinity church, New-York, John Pintard, esq. and other individuals, valued at \$5000. The number of trustees to which the diocese is entitled for this property, according to the principle laid down in the above mentioned article, will be twelve; making in all twenty-four trustees from the diocese of New-York. The committee beg leave farther to report, that there are subscribed, but not paid, by members of this diocese, sums to the amount of \$17,000; and from information which they have received, they do not doubt that a larger sum will be realized previous to the meeting of the next General Convention. They therefore recommend that two additional trustees be nominated by this convention, to be added to the former number, provided the funds necessary to entitle the diocese to the same be actually placed un-

der the control of the seminary before the meeting of the next General Convention.

In behalf of the committee,
JONATHAN M. WAINWRIGHT,
Chairman.

The following preamble and resolution were adopted:—

The bishop having informed the convention that the consolidation of the theological seminaries had taken place, in conformity with the conditions contained in the resolution on that subject, passed the last convention:

Thereupon, *resolved*, That, agreeably to the pledge already given, this convention do concur in the same, and cordially recommend the Theological Seminary, as now constituted by the General Convention, to the patronage of the episcopalians of this diocese.

The committee on so much of the bishop's address as relates to the proposed college at Geneva, made the following report, which was accepted:—

The committee to whom was referred so much of the address of the bishop as relates to the establishment and patronage of the college, proposed to be founded in the village of Geneva, beg leave to submit the following resolutions to the consideration of the convention:—

Resolved, That this convention is deeply impressed with a sense of the advantages which would result from the establishment of a college, combining an accurate and extensive course of literary and scientific education with a system of religious worship and instruction, according to the principles of the Protestant Episcopal Church; and that in their opinion the local situation of Geneva, and the conditions of the charter recently granted to the college, proposed to be founded in that village, are eminently favourable to the attainment of these objects.

Resolved, That the bishop and standing committee of this diocese be requested to prepare and carry into effect, by and with the advice and approbation of the trustees of the proposed college, such a plan for the collection of funds and the endowment of the college, as may seem to them best fitted to pro-

mote the general and permanent interests of the church, and to recommend the institution to the patronage and confidence of episcopalians throughout the United States.

The parochial and missionary reports made to the bishop, furnish the following aggregate:—Baptisms (adults 206, children 849, not specified 347) 1402—marriages 417—funerals 1193—communicants 4722.

The following sums were reported as having been collected:—

For the Episcopal Fund,	\$ 616 77½
For the Missionary Fund,	2163 71½
For the Diocesan Fund,	429 6

The bishop, on behalf of the committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, reported—

That the following missionaries are now engaged:—The Rev. Deodatus Babcock, at Buffalo, Erie county, and parts adjacent; the Rev. Amos G. Baldwin, at Sandy Hill, Washington county, and parts adjacent; the Rev. Moses Burt, deacon, at Granville, Washington county, and parts adjacent; the Rev. Leveret Bush, at Oxford, Chenango county, and parts adjacent; the Rev. Lawson Carter, deacon, at Ogdensburg, St. Lawrence county, and parts adjacent; the Rev. Pahner Dyer, deacon, at Manlius, Onondaga county, and parts adjacent; the Rev. Samuel Fuller, in Albany and Greene counties; the Rev. Ezekiel G. Gear, at Binghamton, Broome county, and parts adjacent; the Rev. Algernon S. Hollister, deacon, at Trenton, Oneida county, and parts adjacent; the Rev. Levi S. Ives, deacon, at Batavia, Genesee county, and parts adjacent; the Rev. Daniel Nash, in Otsego county; the Rev. George H. Norton, at Richmond, Ontario county, and parts adjacent; the Rev. Amos Pardee, at Oswego, Oswego county, and parts adjacent; the Rev. Thomas K. Peck, deacon, at Onondaga, Onondaga county, and parts adjacent; the Rev. Marcus A. Perry, at Unadilla, Otsego county, and parts adjacent; the Rev. Joshua M. Rogers, at Turin, Lewis county, and parts adjacent; the Rev. Charles Seabury, at Setauket and Islip, Suffolk county; the Rev. James Thomp-

son, in Greene county; the Rev. Phineas L. Whipple, deacon, at Fairfield, Herkimer county, and parts adjacent.

The committee established some new missionary stations; but the state of the funds did not warrant them to annex a higher salary than \$100 per annum, which is \$50 less than the usual missionary salaries. And still there are many places in want of missionary aid.

The treasurer has received, (with the balance then on hand,) since the last convention, \$2174 5; and the expenditures for missionary services have been \$1863 70; an amount equal to the balance being now due for missionary salaries. Of the sum received, \$1000 have been contributed by the New-York Protestant Episcopal Missionary Society, and the auxiliary societies, whose generous exertions are deserving of the warmest gratitude of the friends of the church.

The bishop also laid before the convention the following—

Reports of the Missionaries.

The Rev. Daniel Nash, missionary in Otsego county, reports to the bishop as follows:—Since my last report, I have preached one Sunday in Exeter, one at Cherry-Valley, one at Cooperstown and Fly-Creek, one at Butternuts, four in the town of Hartwick, and one at Windsor, in Broome county; I have also visited Verona once, and the church at Oneida twice. The remaining Sundays I have officiated at St. John's, Otsego, and in Burlington. About half of the Sundays I have attended both morning and evening prayer; often, however, I have found the fatigue in speaking so great, that I have been obliged to omit the evening service. I have the satisfaction of meeting at Burlington Flats a sober, decent, and respectable congregation. I have officiated there one fourth of the Sundays the year past, and we flatter ourselves, as we live at peace, that the church will increase. My expectations, however, may never be realized; for often those upon whom we rely for assistance in building up a society, find it for their advantage to remove; often they are cut off by death. Thus, at St. John's, there are but two families who were

there twenty years ago. Society has been fluctuating—beyond the control of any one.—In addition to my other labours I have, when convenient, catechised the children, and attended upon a Sunday reading school. Our reading has been confined to the Prayer Book, and the young people have been taught to respond together.—Baptisms in different places about 20; marriages 8; burials 6.

The Rev. Samuel Fuller, missionary in Albany and Greene counties, reports to the bishop as follows:—The state of the church at Rensselaerville has not materially changed since my report last year. The worship is conducted with order and solemnity. One person has been added to the communion. The youth have been catechised in the church during the intermission of the service; and a few persons, who are communicants, are ready and desirous to be confirmed.—In the month of December I visited a few places in Oneida and Maddison counties. One Sunday I passed with the Oneida Indians. Mr. Williams read the service, and I preached a short discourse, which he interpreted to them. They were quite rubrical in conducting the worship, and appeared very devout. In the evening of the same day I performed service and preached to a small congregation in Verona; the next evening at Lenox; the next at Chittrenengo; and the evening following at Perryville.—At Rensselaerville I have officiated thirty-seven Sundays, and a number of other times; performed two marriages, baptized one child, and officiated at one funeral. At Greenville I have officiated ten Sundays, and six other times, baptized one adult and two children, performed one marriage, and officiated at one funeral. Two persons have been added to the communion. One Sunday, also, I officiated at Windham, and one at Athens and Catskill, by exchange, and once at Durham.—Collections for the missionary fund:—Rensselaerville \$8 87—Greenville \$3 13. Total \$12.

The Rev. James Thompson, missionary in Greene county, reports to the bishop as follows:—I have continued to

officiate in the same places this year as last, one half of the time at Windham, and the other half in the north and south parts of Durham; except one Sunday at Monticello, Sullivan county, one Sunday at Greenville, and one Sunday at Balston, for the Rev. Mr. Clark, who was sick. Eleven persons have been added to the communion at Windham, and three persons at Durham. Baptized three children and two adults; attended three funerals; married one couple; have preached frequently on week days. A divine blessing has appeared to attend my labours in the ministry the year past. I have not enjoyed good health since some time in January, through great fatigue in the Windham congregation. I have not recovered my health as yet, though I have attended to my ministerial duties.

The Rev. George H. Norton, missionary at Richmond, Ontario county, and parts adjacent, reports to the bishop as follows:—After returning from the convention last fall, I continued to officiate alternately at Waterloo and Vienna, until the month of March, at which time I removed my family to the parish in Richmond, Ontario county. Since that period, in addition to the services performed there, I have preached at Avon and Geneseo, Livingston county, and at Le Roy, Batavia, and Sheldon, Genesee county. The churches in these several places were found in rather a languishing state, owing no doubt to their having been, for some time past, destitute of clerical assistance. It was gratifying, however, to hear, generally, an anxious wish expressed for the revival of our church service, and a more frequent administration of its solemn ordinances.—As it respects the societies at Batavia and Le Roy, you will doubtless receive a particular account from the two reverend brethren who have recently, with very encouraging prospects, commenced a stated service in those villages.—The congregations at Avon, Geneseo, and Sheldon, having now the prospect of being more regularly supplied than formerly, will, it is to be hoped, soon become respectable. In the Richmond parish, where there had been for nearly

two years a suspension of the services of our church, an effort has been made to resuscitate the society; and I am happy to be able to state, that there is every reason to anticipate a favourable result. In addition to the expense incurred recently, by the entire completion of the church, the vestry have procured a comfortable house and lot for a parsonage. The congregation is gradually increasing in numbers, and what is still more pleasing to relate, there has been of late, as we hope, a very considerable improvement in the spiritual condition of this people. Many have been, with apparent earnestness, inquiring the way of salvation; and, within a very short period, about four and twenty persons have connected themselves with our communion. At the village of Palmyra, Ontario county, where I have recently preached, there seems to be a favourable opening for the introduction of our services; and the neighbouring clergy have, by their occasional visits during the summer, been endeavouring to improve the opportunity offered. You are well aware, Right Rev. and dear Sir, as well from personal observation as from missionary reports, how favourably disposed the people of this western region are towards the introduction of episcopal doctrines and worship amongst them; and that there is now nothing wanting but a competent number of faithful labourers to gather in the extensive harvest, which is fast ripening for the sickle. Our hearts are not a little comforted, however, in the prospect of receiving ere long a supply from the theological institution in our vicinity. And in this expectation I hope we shall not be disappointed. The institution, I know, wants funds to promote its usefulness, but I trust the frequent and animated appeals which have already been made to the liberality and beneficence of episcopalians, will prove successful in procuring them. But in addition to this, my dear Sir, I conceive there will still be one thing wanting to extend and complete the usefulness of this institution, and to place it upon that eminent ground which it should ultimately occupy, and that is, its intimate connexion with a literary seminary. And this ob-

ject I think will be fully attained if the present contemplated plan of a collegiate establishment at Geneva can be carried into effect. But I am apprehensive that this purpose cannot be accomplished without the sanction and united effort of episcopalians generally in the state. The subject I consider a truly interesting one; it involves, in my humble opinion, the highest interests of the church in this diocese; and I cannot but hope, and I believe it is the ardent wish of all who are attached to our communion in this quarter, that it will excite the attention, and receive the hearty approbation and support of the ensuing convention.—Baptisms, Waterloo, Seneca county, three children; Le Roy, Genesee county, one infant; Genesee, Livingston county, one infant.—St. Paul's church, Richmond, Ontario county, baptisms (adults 11, infants 4) 15—funerals 2—communicants (added 24, died 1) 56.

The Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county, reports to the bishop as follows:—Caroline church, Setauket, marriages 7—baptisms (adults 2, infants 4) 6—funerals 4—communicants 10. St. John's church, Islip, marriages 2—baptism, infant, 1.—In the regular performance of duty, I have celebrated divine service every Sunday in the year, two excepted; once prevented by bad weather, and once called from home by the illness of a near relation. Besides this I have, at different times on week days, preached funeral discourses.—I think the congregation at Setauket rather increasing; that at Islip remains as it was at the last report.

The Rev. Joshua M. Rogers, missionary at Turin, Lewis county, and parts adjacent, reports to the bishop as follows:—During the first part of the past year my time was mostly spent at Turin. In January I visited Waddington, St. Lawrence county, preached on Sunday to a very respectable congregation, and administered the holy communion, and had made my arrangements to perform the same holy rite at Ogdensburgh, Russel, and Potsdam, but the roads became impassable, owing to

a very heavy fall of rain. I have preached three times at Boonville, Oneida county. I visited the congregation at Holland Patent last winter, and should have preached there occasionally since, had they not been supplied by the zealous labours of the Rev. Mr. Hollister. Since the last of March I have preached regularly, every third Sunday, at Sackett's Harbour, where the congregation, though small, is in a flourishing state; and they have made arrangements for building a handsome stone church. Our Sunday school at Turin continues to prosper. In the northern part of the state episcopacy is daily gaining ground, and the prejudices existing against it giving way to more enlightened ideas. Communicants at Turin the same as last year—baptisms 11—funeral 1—marriage 1.—Communicants at the Harbour from 20 to 25—baptisms 5.

The Rev. Amos Pardee, missionary at Oswego, Oswego county, and parts adjacent, reports to the bishop as follows:—After returning from the convention last fall, I officiated one Sunday in Jamesville, Onondaga county, one in Lenox, and one in Chittenango, Madison county; in all of which the gospel was heard with gladness, and promising prospects of usefulness.—On one Sunday I officiated in the Indian church, at Oneida Castle, administered the Lord's supper, and baptized two children. On the evening of the same day I preached a lecture at Verona. On two Sundays I officiated at Holland Patent, in Trenton, Oneida county; but on account of excessive badness of the weather and the roads, few people were able to attend. However, the zeal manifested by this little church deserves attention and assistance.—On one Sunday I officiated at Russel, St. Lawrence county. The little church in this place is oppressed with poverty, but heard the word with all readiness of mind, and expressed a strong desire for the more frequent ministration of the word and sacraments.—The most of my time during the year past has been spent in the village of Oswego, county of Oswego. This place has, for many years, been considered a moral desert.—The

church was organized in this place five or six years ago, but being afterwards entirely neglected, when I arrived here in December last, I found that almost all the former members were scattered away. The church was reorganized in February last. There is generally a considerable congregation of worshippers. It is said the tone of morals is considerably improved. The number of adult baptisms has been four, and the whole number eighteen. The present number of communicants is thirteen, the most of which have become communicants since the church has been reorganized. The number of funerals attended by me in this place has been three, and one in a neighbouring town.—On one Sunday during the summer past, I officiated at Buffalo, for the Rev. Mr. Babcock, in the forenoon of which he was at Black Rock; in the afternoon I baptized his child. A few weeks since I visited Sackett's Harbour, officiated there on the Lord's day, preached two evening lectures on week days, and was much pleased with the promising prospects of the church.

The Rev. Ezekiel G. Gear, missionary at Binghamton, Broome county, and parts adjacent, reports to the bishop as follows:—During the last year I have performed divine service two Sundays at Ithaca, Tompkins county; two Sundays at Onondaga, one of which was by exchange with the Rev. Mr. Willcox, who officiated for me at Binghamton; and one Sunday at Oxford, in exchange with the Rev. Mr. Bush. Since May last I have officiated one third of the time in the town of Greene, in Chenango county, where, I am happy to inform you, the prospect is flattering for the permanent establishment of a respectable congregation. Could a zealous missionary be sent to Windsor, Greene, and places adjacent, under the divine blessing, he could not fail of being eminently useful in building up the church; and would, in a very short time, secure to himself a comfortable support. I have visited Windsor once, on a week day, and administered the communion to a large number of pious and devout Christians. I have likewise performed service on a week day

in Owego, in Tioga county, and a number of times in the town of Union, in Broome county. The rest of my time has been devoted to the church in Binghamton. Our new church, which was commenced last spring, will be ready for consecration either before or soon after Christmas. I hope that the bishop will make it convenient to visit us as soon as it is finished, as we are under the necessity of holding service in the court-house at present, the old church being disposed of towards providing funds for the new building. Baptisms about 20—marriages 2—funerals 10.

The Rev. Amos G. Baldwin, missionary in Washington county, reports to the bishop as follows:—I have performed service for thirteen months as follows:—One half of the Sundays at Sandy-Hill, one third at Fort-Edward, Washington county, and one sixth at Stilwater, Saratoga county. My extra services on Sunday evenings and the evenings of the week, in various places, have very nearly equalled my regular services, which have not been omitted in a single instance. When at Stilwater, I have gone to Schaghticoke, and performed a third service; and when at Sandy-Hill and Fort-Edward, I have almost always been to some neighbouring place. I found the church in a low state in all the places where I have performed service; and there have, in no place, existed favouring circumstances to its revival in any considerable degree. Indeed, in some of the places the church has never been planted, and time is requisite to prepare the soil for the receiving and nourishing of this vine of celestial origin. An impression favourable to the church has, however, in some places, been increasing. Two only have been added to the communion, and three infants baptized. Communicants at Sandy-Hill and its vicinity 28; at Stilwater 14.

The Rev. Deodatus Babcock, missionary at Buffalo, Erie county, and parts adjacent, reports to the bishop as follows:—The congregation at Black Rock, I am happy to say, has been larger than usual during the summer past, and I have reason to believe that

the friends of our church are increasing there. Two persons, the heads of families, besides several children, have received baptism. My time, with the exception of five Sundays, has been divided between this place and Buffalo. One fourth at the former, and three fourths at the latter.—I have visited and performed divine service at the following places, viz. one Sunday at Nunda, Allegany county, where I administered the communion to eight or ten persons; also one Sunday at Orangeville, and one at Sheldon, Genesee county. At the latter place I administered the communion, and baptized four children. A missionary of our church is much needed in this region of country.—I have also performed service one Sunday in Hamburgh, Erie county, and once in Lewiston, Niagara county.—On Sunday, the 7th of July, assisted by the Rev. Mr. Dorr, of Lansingburgh, I celebrated the services of our church in the village of Fredonia, Chetauque county. I was very agreeably surprised to find in a part of the country where an episcopal clergyman had never before officiated, so many anxious for the *stated* services of our church. Many who had never before witnessed them, expressed their admiration of their order and solemnity. At the earnest request of many respectable citizens and members of our church, arrangements were immediately made for the organization of a church, which, I have since been informed, took place on the first of August last. I need not say that a missionary is here much wanted, and that great benefit might be expected from his labours. Since my last report I have baptized two adults and 14 children. Communicants in the church at Buffalo 25; added 7.—It may be proper to mention in this place that there is a great want of Prayer Books in this part of the country. Could a few be obtained from the society in New-York, I can assure you they would be most gratefully received.

The Rev. Milton Willcox, deacon, missionary at Onondaga, Onondaga county, and parts adjacent, reports to the bishop as follows:—On the next Sunday after I left New-York, I assisted the Rev. Mr. Lacey, at Albany. On

Tuesday following, performed service at Fort Edward. Thence, on my way, officiated at Balston-Spa, Johnstown, and Richfield. I arrived at Onondaga on the 16th, and date my missionary services from the Sunday following, being the 17th of June, 1821. I have made Onondaga-Hill my principal residence, and have performed service there every Sunday except one in each month, when I have usually been either at Tully, in the same, or Preble, in Courtland county, or else by exchange of services, which I have made with the Rev. Mr. Smith, of Auburn, the Rev. Mr. Pardee, of Manlius, and the Rev. Mr. Gear, of Binghamton. In addition to this I have performed occasional services, some more, and some less, at Manlius, Salina, Syracuse, Geddis, Otisco, Marcellus, Jamesville, Ithaca, and Canandaigua. The Rev. Mr. Peck coming into the county, I left him in my place; and having been in your service one year and one quarter, I now intend, by permission, to go to my native air in search of health.—Baptisms at Onondaga (adults 14, infants 12) 26; at Tully and Preble, infants 5; at Jamesville and Manlius, children 9.—Total 40. Marriages at Onondaga 8; at Otisco 1; at Manlius 1. Total 10. Funerals at Onondaga 11; at Salina 3; at Marcellus 1. Total 15. Communicants at Onondaga 40, some of whom have been recently added.

The Rev. Phineas L. Whipple, deacon, missionary at Fairfield, Herkimer county, and parts adjacent, reports to the bishop as follows:—Your missionary having received your letter to fill the station at Manlius, repaired to that place immediately after the rising of the last convention, and performed divine service on the 19th and 20th Sundays after Trinity, and also at Lenox and Jamesville on week days. Although strongly solicited to remain, yet conspiring circumstances rendered it more expedient for him to go to the county of Herkimer, where he commenced his duties at the Little Falls, on the 21st Sunday after Trinity. Arrangements were soon made for regularly devoting half of the time to Fairfield, one quarter to Norway, and one quarter

to the Little Falls.—At Fairfield the congregation has been much more numerous for the last year than formerly. A more anxious inquiry on the subject of religion is apparent, and great unanimity prevails. At Norway, where a parish was organized about two years since, the interest of the church is increasing, notwithstanding the exertions which are made to destroy her influence, by means of grossly misrepresenting her doctrines; and, with the blessing of God upon the ordinary use of means, the prospects are highly flattering, that this parish will continue to increase.—At the Little Falls no small degree of prejudice has been encountered, and your missionary has surely to bless God for the security which our country affords against the cruel hand of persecution.—This is undoubtedly destined to become the principal village in the county; and notwithstanding the present opposing zeal, there is good reason to hope, that, under the protection of the great Head of the church, the time is not far distant when a flourishing parish will here be organized.—A third service has been performed eight times, on Sundays, at Middleville, in a school-house, to a respectable number of persons, most of whom were before unacquainted with the church. The same has been done three times at Newport, in the Baptist meeting-house. Three Sundays have been devoted to Russia. A few in this town are attached to the church. A house of worship has been built in common by six different denominations, a policy only calculated to promote infidelity, and one which every friend to the church ought decidedly to oppose.—One service has been performed at Herkimer, and one at Eatonsbush, and twice has an exchange been made with the Rev. Mr. Anthon, for the purpose of having the communion administered at Fairfield.—In all the places where your missionary has laboured the preceding year, he trusts, with a sense of gratitude, that God has blessed the preaching of his word; and he is fully persuaded that nothing is wanting to establish the church in numerous places but a regular performance of its service, with faithful instruction in its primitive

doctrines.—Communicants at Fairfield 37; Norway 9; and about 10 in other parts of the county. Baptisms, 3 adults at Fairfield; 3 adults at Norway; and 3 adults at the Little Falls; infants 11; whole number 20. Marriages 4—funerals 17. Collection for the bishop's fund \$ 5 18. For the missionary fund, from a female missionary association lately organized, \$ 20.

The Rev. Lawson Carter, deacon, missionary at Ogdensburgh, St. Lawrence county, and parts adjacent, reports to the bishop as follows:—I entered on the duties of my mission in December, 1821. My labours have been principally confined to Ogdensburgh, where I have generally officiated on Sundays, morning and afternoon; and also on Christmas and Good-Friday. As often as every third or fourth Sunday, after attending one or two services at Ogdensburgh, I have held a second or third service at Morristown. I have likewise officiated two Sundays, and once on a week day, at Waddington, two Sundays, and twice in the evening, at Russell, and one Sunday at Potsdam. I have also, on funeral and other occasions, on week days, performed divine service and preached at Lisbon, Canton, Henville, and the Black Lake.—At Ogdensburgh the prospects of the church are encouraging. Our congregation is becoming larger; there appears to be an increasing attention to the important truths of the gospel; and there is obviously a growing attachment to the truly evangelical and edifying services of our excellent liturgy. During the past year a neat stone edifice has been erected here for public worship, and is now finished. It is sixty feet in length by forty-two in breadth, with a tower fourteen feet square, and raised twenty-three feet above the roof of the main building. This edifice is to be called St. John's church, and is thought by those who have seen it to be the best and handsomest public building in this part of the state.—Morristown has heretofore been almost entirely destitute of the public ordinances of religion; but the people of that place are now making exertions to secure to themselves the

regular ministrations of God's holy word. They have organized a society, to be known by the name of "Christ church at Morristown," and forwarded to the secretary of the convention the certificates requisite to their being admitted into union with the Protestant Episcopal Church in the state of New-York. This society is not large, but it is increasing. The number of worshippers usually attending divine service there is about a hundred.—At Waddington the church is kept open on Sundays by a lay reader. The congregation are, however, very solicitous to procure a clergyman, and it is much to be wished that they may soon obtain one. They have a handsome and commodious church, and a large and fertile glebe; the congregation is respectable, and there is no other worshipping assembly of any description within several miles.—The society at Russell is in a state of depression, on account of difficulty which the settlers have had with regard to the titles to their lands. They have the interest of the church deeply at heart, and lament their inability to do more to promote its prosperity. They keep up public worship by means of a lay reader.—In the several other places mentioned above there are a few episcopalians, who appear to be much gratified to receive an occasional visit from a missionary. They hail him as an herald of good tidings, and listen to his words with the most eager attention. Having been only in deacons' orders, I can give no certain account what may be the number of communicants. Baptisms (adults 8, children 26) 34—funerals 8—marriages 2.

The Rev. Algernon S. Hollister, deacon, missionary at Trenton, Oneida county, and parts adjacent, reports to the bishop as follows:—In the month of January last I entered upon the duties of the ministerial office among the people of this place, with an engagement to officiate one half of the Sundays. Of these, however, I have reserved some, and officiated two or three Sundays for the Rev. Mr. Whipple, in Herkimer county. Two Sundays also I have officiated in Steuben all day, and frequently performed a third service there

after preaching in Trenton. Once also I officiated in Utica during the Rev. Mr. Anthon's absence. In the month of March I visited Rome, and officiated on Sunday, and the fortnight after performed divine service at Verona. At each of these places they have contributed liberally to my support. And the remaining half of the Sundays have been divided between them. Besides I have usually performed a third service on Sundays, and have given them several discourses on week days. My labours have been arduous, and I cannot speak with any certainty as to the result. Appearances, however, are highly favourable. Our congregations have generally been respectable, and of late they have considerably increased. I have distributed a great many Prayer Books. Some have been added to the communion, and there are others who, it is hoped, will not long delay to come forward. The congregation at Trenton, it is well known, are deserving of peculiar praise; and I can state with pleasure, that their zeal has not in the least abated. They really stand in need of help from the sister churches. They who exert themselves ought first to be helped. And surely no congregation of their numbers and strength have gone beyond them. At Verona there is a fine prospect for building up a society; and we confidently expect that a church will be built during the next season. Some very influential men are foremost in the undertaking; and it is to be hoped that the older churches in the neighbourhood will lend their aid. In the whole circuit of my labours there are between 25 and 30 communicants.—Baptisms at Trenton (1 adult, 1 infant) 2; at Verona 10; at Oneida church 14 Indian children—marriage 1—funerals 2.

The Rev. Moses Burt, deacon, missionary at Granville, Washington county, and parts adjacent, reports to the bishop as follows:—I visited Granville in February, and officiated in Trinity church the most of the time until the first of May, when I entered into an engagement to preach alternately here and at Hampton, which I have since done regularly. Every Sunday that I

preached at Hampton I have returned and preached a third sermon at Granville; and the intermediate Sunday, when I preached at Granville, I have regularly preached a third sermon at Wells, in the state of Vermont.—I have also repeatedly performed service and preached on week days in the neighbouring towns.—There have been four children baptized at Hampton, and six at Granville.—The prospects of the church at Granville are rather flattering. The number of those who attend divine service increases considerably; and I feel a confidence in saying that there is also an increased spirit of seriousness, which is more particularly evinced by the circumstance, that when the service is performed by the help of a lay reader, which it regularly is when I am absent, it is well attended.—The prospects at Hampton are not equally flattering; though I think that, considering the circumstance of their having been two years without any thing more than the occasional services of a clergyman, and that but seldom, the respectable number who remain attached to the service and worship of the church, and their zeal for the support of its ministry, presages better times.—This is a station eminently demanding the undivided labours of a clergyman; yet for his encouragement he has attentive hearers, who thus evince a desire of being directed in the way of truth.

The Rev. Palmer Dyer, deacon, missionary at Manlius, Onondaga county, and parts adjacent, reports to the bishop as follows:—That he took the charge of this mission in the beginning of September, 1822. The interval between that time and the meeting of this convention has been so short that he is unable to speak with confidence of the particular and real situation of his parishes. He believes, however, that it is not materially different from what it was last year. In the church at Manlius there are about 60, and in the society at Lenox about 30 communicants; a few individuals having lately removed from the former place. At Lenox the missionary officiates one Sunday in every month. Besides this, he has held a third service, and preached a few times on week days,

twice at Jamesville. Baptism 1—burials 2.—This station had been vacant nearly one year preceding, which is much to be regretted, as during that time the people were destitute of stated preaching and the administration of the holy ordinances, and, as usual, and to be expected in such cases, the prosperity of our Zion was checked. But our hopes are now revived, our exertions renewed, and, by the blessing of God, our prospects, though somewhat distant, are nevertheless cheering.—We would here take the liberty to remark, what is probably not unknown, that we have not labourers enough in this part of our Master's vineyard. The episcopal church needs only to be known and rightly understood, to be more generally embraced; and it is presumed that an intelligent, zealous missionary would, in short process of time, meet with considerable success, and find his labours amply rewarded in some of our neighbouring towns. He would discover here and there a few members and friends of the church; and, by persevering industry, he might doubtless soon collect the scattered sheep, bring in others that are yet wandering, strangers to the fold, and organize them into respectable, flourishing societies. In many places the good seed is already sown. By careful attention and judicious management, it will ere long spring up, and our God will give the increase. A new and a wide field is here opened, inviting the exertions of those disciples who are zealous to imitate St. Paul, by rearing new churches, and not building on another man's foundation.—A considerable number of Prayer Books, tracts, and other cheap publications, especially those which explain and defend the rites, ceremonies, and doctrines of the Protestant Episcopal Church, are much wanted for distribution. They are greatly sought after, and would prove most extensively beneficial to the interests of religion.

The Rev. Levi S. Ives, deacon, missionary at Batavia, Genesee county, and parts adjacent, reports to the bishop as follows:—After leaving New-York, August 12th, I proceeded as expeditiously as practicable to perform

missionary duty at Batavia, and parts adjacent. But owing to indisposition I was unable to arrive here until August 21st. On my way, however, I officiated a Sunday at Geneva, for the Rev. Mr. Clark. Since my arrival in the county of Genesee, I have preached on Sundays at Batavia, and likewise at Rochester and Canandaigua, by way of exchange. I have officiated on week days at several other places. My principal attention has, however, been directed to Batavia. At this place the present prospects of the church are good. Owing to the active and vigorous efforts of its friends, the building erected for public worship is wrested from doubtful hands, and placed on permanent episcopal ground. Should these efforts continue to be exerted, and blessed by the great Head of the church, nothing can prevent the congregation at Batavia from becoming large and respectable.—I have performed here one baptism and one marriage, and attended four funerals.

The Rev. Leveret Bush, missionary at Oxford, Chenango county, and parts adjacent, reports to the bishop as follows:—Since the last convention, I have not been able, owing to particular circumstances, to visit the several congregations under my charge as frequently as their prosperity required; but I have done all that was in my power; and I have the pleasure to report that my labours have not been wholly unsuccessful. In Oxford, where I have officiated every Sunday, with the exception of one, the church is in a flourishing condition; its members are united in the bonds of peace and love; and many who have heretofore been wholly ignorant of the church, begin now to admire its doctrines and worship. The number of communicants, in the beginning of the year, was considerably diminished by removals, deaths, and dismissions; but the vacancies which have been occasioned, have all been filled up by the addition of new communicants.—Besides the regular services on Sunday, I have attended a Bible class once a week, superintended a Sunday school, and preached occasionally on Friday afternoons. On dif-

ferent days of the week, I have also officiated in the following places:—In Windsor three times; in Hamilton and Sherburne eight times, and administered the communion; in Coventry six times, and administered the communion.—Oxford, communicants 45—baptisms (adults 5, infants 10) 15—marriages 4—funerals 3.

The Rev. Marcus A. Perry, missionary at Unadilla, Otsego county, and parts adjacent, reports to the bishop as follows:—Since my last report, my services have been continued at the church of Unadilla. Though no important change has taken place in this church, I have the happiness of stating that her numbers have gradually increased, and a growing attachment to the doctrines and worship of the Protestant Episcopal Church has been apparent in the congregation. The Sunday school which was organized the last year, continued in successful operation during the spring and summer; but since the commencement of the fall, it has been interrupted by the unusual degree of sickness which has prevailed in the parish. The young people and children have been repeatedly catechised in the church, which, I hope, through divine grace, will be effectual in awakening a spirit of piety among them.—I have officiated in Unadilla every Lord's day, with the exception of a few, which have been devoted to the missionary cause. I have also occasionally given lectures on week days. In Franklin I have officiated one Sunday, two half days on Sunday, and twice on different days of the week. Baptism one.—In Windsor one Sunday, and three lectures on week days. Baptism one.—In Coventry twice, and catechised the children.—In Bainbridge, one Sunday, one lecture in the evening, and one funeral sermon. Baptism one; funeral one.—In Masonville I preached a funeral sermon.—In Sidney I have officiated twice.—In May I visited the congregation of episcopalians which reside in Lebanon and its vicinity. To this congregation I officiated on Thursday afternoon, and also on the Sunday following I officiated, and administered the communion to sixteen communi-

sants. On the same day, at six o'clock in the afternoon, I preached at Sherburne, to a large and respectable congregation. In Guilford one Sunday, and one lecture in the week. Besides these different places I have officiated frequently at school-houses; which, though in the vicinity, yet are not particularly connected with my parish. The field for missionary labours is extensive in this part of the vineyard.—Communicants in St. Matthew's church, Unadilla, (added 10, died 3) 48—baptisms 12—marriages 3—burials 20.

There was submitted to the convention the following

Report of the Trustees of the Episcopal Fund.

The trustees of the fund for the support of the episcopate in the diocese of New-York; respectfully state to the annual convention of the Protestant Episcopal Church, that in consequence of the absence from the city of New-York, on account of the fever, of Mr. Thomas S. Townsend; their chairman, by whom the books and papers are kept, it is not in their power to render such a statement of the fund as is required by the second canon passed in 1821; they, however, state, that the fund has received their particular attention since the last meeting of the convention.

In behalf of the committee,

EDWARD R. JONES,
HENRY M'FARLAN.

New-York; October 12, 1822.

The above report was accepted.

The following gentlemen were elected trustees, to be nominated to the next General Convention, as trustees, on the part of this diocese, of the General Theological Seminary of the Protestant Episcopal Church in the United States:—The Rev. William Harris, D. D. the Rev. David Butler, the Rev. Thomas Lyell, D. D. the Rev. William Berrian, the Rev. John M'Vickar, the Rev. James Milnor, D. D. the Rev. William Creighton, the Rev. Henry U. Onderdonk, M. D. the Rev. Jonathan M. Wainwright, the Rev. Henry Anthon, the Rev. Lucius Smith, the Hon. Brockholst Livingston, Wright Post, M. D. Nehe-

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miah Rogers, Isaac Lawrence, esq. Thomas L. Ogden, esq. John Wells, esq. David S. Jones, esq. Henry M'Farlan, Thomas S. Townsend, Edward R. Jones, Stephen Warren, esq. Robert Troup, esq. Philip S. Van Rensselaer, esq.

Agreeably to the recommendation of the committee on the subject, the convention proceeded to elect "two additional trustees," to be also nominated, "provided the funds necessary to entitle the diocese to the same, be actually placed under the control of the seminary before the meeting of the next General Convention."—The Hon. James Emmot, and Daniel Paris, esq. were chosen.

The following gentlemen were elected delegates to the General Convention:—The Rev. David Butler, the Rev. Thomas Lyell, D. D. the Rev. Benjamin T. Onderdonk, the Rev. Orin Clark, Philip S. Van Rensselaer, esq. Richard Harison, esq. the Hon. Morris S. Miller, John Wells, esq.

The following gentlemen were elected the standing committee of the diocese:—The Rev. William Harris, D. D. the Rev. Thomas Lyell, D. D. the Rev. William Berrian, the Rev. Henry U. Onderdonk, M. D. Richard Harison, esq. William Ogden, esq. Nicholas Fish, esq. Henry Rogers, esq.

The following gentlemen were elected members of the committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, of which the bishop is, *ex officio*, chairman:—The Rev. Thomas Lyell, D. D. the Rev. Henry J. Feltus, D. D. the Rev. John M'Vickar, Dr. John Onderdonk, Thomas L. Ogden, esq. Hubert Van Wagenen.

The list of the clergy of the diocese, appended to the journal of the above convention, contains the names of the bishop, seventy presbyters, and nineteen deacons. Total 90.

Mr. Eleazar Williams, a young man of Indian extraction, a candidate for holy orders, is licensed by the bishop as a lay reader and catechist, to officiate in the Mohawk language, in St. Peter's church, Oneida castle, Oneida county, the congregation of which is composed of Indians; and employed by the Committee for Propagating the Gospel in the State of New-York, in those capacities, and likewise as a schoolmaster among the Indians.

The number of congregations in the diocese is 127.

Auxiliary New-York Bible and Common Prayer Book Society.

THE seventh annual meeting of this institution was held in Trinity church, New-York, on the evening of Saturday, January 25th, 1823; Mr. Floyd Smith, senior vice-president, in the chair, and Charles Keeler, secretary.

The minutes of the last annual meeting were read and approved.

The seventh annual report of the board of managers was read by Mr. Cornelius R. Duffie.

The following gentlemen were elected a board of managers for the ensuing year, viz.—Henry Barclay, president; Cornelius R. Duffie, 1st vice-president; William E. Dunscomb, 2d vice-president; J. Smyth Rogers, 3d vice-president; Charles W. Sandford, corresponding secretary; Charles Keeler, recording secretary; Floyd Smith,* treasurer; Thomas N. Stanford, agent.

Managers.—Luther Bradish, John Watts, jun. John J. Lambert, Charles Nichols, William H. Harison, Peter Kean, H. W. Ducachet, Thomas T. Groshon, Charles N. S. Rowland, Cornelius S. Bartow, Robert Hyslop, Jacob Stout, jun. Samuel W. Moore, Richard Oakley, J. Lawrence Moore, Henry Bicker, D. A. Cushman.

Report.

THE Managers of the Auxiliary New-York Bible and Common Prayer Book Society come before their constituents with diffidence and regret. On former occasions they have had the satisfaction to present reports of their proceedings, which warmed their hearts with gratitude for the blessings of which they were made the instruments; and proudly carried forward their views to labours of future usefulness: for then they contemplated only the rapid progress and rising hopes of this society. From the tender plant of the forest, they had seen it advancing to the vigour of confirmed strength, its roots seemed to have fixed

in a kindly soil, and, in their fond imagination, they looked forward to the time when its branches should spread widely, and its fruit supply the wants of many who looked to it for spiritual nourishment and strength.

Surely this was not an idle nor unjustifiable expectation—for this society had received the patronage of churchmen of every degree. The rich had given it their bounty, the zealous their exertions, and the poor their prayers. With such encouragement, an institution whose first organization was effected by a few individuals, was raised into public favour, solely from a sense of its importance to the interests of religion, and of its usefulness to the church. In two years 10,000 volumes, distributed by its care, had “made its name known and coupled with honourable appellation to the furthest limit of our federal union.”* Even then this seedling was “found to be of the true species and of the right kind;” and the society was declared to need “no higher encomium than the unvarnished tale of its recent origin and wide-spread labours.”

One of the first advantages of its operation had been to reduce the price of the Book of Common Prayer to nearly cost; an object which had before been effected as respects the Bible, and which was always highly desirable as to both these volumes. The benefit of such a reduction was of itself a charity of thousands of dollars, as it was thus put in the power of societies and individuals to double their beneficence; and our church was enabled to accompany her progress among the poor of our borders with this book, at an expense much less than what was formerly required.

During this period “more than one congregation was built up by its liberality and zeal, and a deserted church reopened its doors, and re-assembled its members on the strength of assistance received from hence.”† These were among the benefits which, in the first two years of its existence, this society

* Dr. John Smyth Rogers, for five years past the treasurer of the society, and to whom it is indebted for his very efficient and valuable exertions from the period of its establishment, having relinquished his office, Mr. Smith, late 1st vice-president, yielded to the unanimous desire of the board in undertaking its duties.

* Rev. Mr. M'Viekar's Address before the Society, January, 1818.

† Rev. Mr. M'Viekar's Address.

had already effected : and which procured for it, though only in its infancy, the honourable expression of public thanks from episcopalians of other states.

In the close of the fifth year, by the continuance of a liberal patronage, this institution was possessed of a set of stereotype plates of the Holy Bible, in addition to one of the Book of Common Prayer, which together cost upwards of \$3,550, and it had distributed nearly 18,000 volumes. The managers had gone still further in their hopes, and anticipated that through the continuance of the same liberality, the time would come when no application should be made to them for Bibles or Prayer Books without meeting a prompt and full supply, and fixing in the breasts of thousands of your brethren the sentiments of thankfulness for your beneficent provision.

On our sixth anniversary, however, with an exhausted treasury, and a diminished subscription list, your board of managers began almost "to despair of being enabled to resume those active and beneficent labours which, with the blessing of heaven, had shed the light of the gospel and the purity of Christian worship on the remotest borders of our land." Still, "trusting in their hallowed cause," the board then put to you the question, "Shall we ask in vain for the means of continuing our labours? Shall we in vain address to Christians our supplications for relief for those who are treading the thorny ways of wretchedness, and the dark valley of death? Shall the beacon which your bounty has erected to light the traveller on his way, and to guide the wanderer to a haven of rest, be extinguished;—now when the solitary places have been made glad by its rays, and its beams have begun to shed the light of glory on the ocean and the wilderness?"*

The seventh year has just elapsed, and we are now compelled to confess that the appeal has been in vain, and that our expectations are disappointed. So far from being supported by increasing liberality, a large proportion of our members, when called upon for their subscription, have withdrawn their

names; and while our resources are thus continually decreasing, very few subscribers are added to our list. Until the last month, not a single Bible nor Prayer Book had issued from our depository during the whole of the past year. And unless churchmen feel it their duty to renew and extend their aid, the board must yield to the prevailing apathy; their plates must be permitted to lie unemployed; they must close their ears to the calls for aid, and shut the doors of their depository against the demand for that knowledge which maketh "wise unto salvation."

On every account the board feel grieved by this constant diminution of their ability. Our church suffers in her reputation from this backwardness of her members, the spirit of our whole communion is represented as torpid, and seems indeed incapable of little more than a flushed and transient effort, and all that is gained is soon lost in the supineness of returning lethargy. But more than all, the knowledge of God is restrained, and with more apparent justice than kindness, the world suspects them of undervaluing the gospel who make such light efforts to extend it.

Yet we are assured by abundant evidence, that there is among churchmen a spirit of liberality of which our church might boast, but its effects are not generally seen nor appreciated, because it is diverted and scattered through the inconsiderate kindness of an exclusive charity. The church of our choice, so far from being preferred, is placed last in the participation of our bounty; and, abandoning all that we profess to value, our contributions give impulse to the current of other streams, but leave dry and forsaken their own channels, whose banks they might enrich and adorn.

This disposition to aid others in their works of piety and benevolence argues an amiable and liberal character, and were it answered by a correspondent return of benefits, it might be also desirable and wise. The very name of charity is lovely, as that of sect is odious; and next to a frank and honest rivalry of benevolence, we would delight in a mutual interchange of benefits and gifts. Either one of these plans

* Vide Sixth Annual Report.

would be productive of advantage to the common cause, and either would be honourable. But to be useful and wise, the system of interchange should be equal and reciprocal. Episcopalians have long set the example of contributing most generously and nobly to forward the views and purposes of their brethren of other denominations; but it is due to the sincerity of truth to declare that *their* views of charity never extend to reciprocity in our schemes; that while thousands of dollars have been given by churchmen to forward the projects of their fellow Christians, scarcely a dollar has found its way back in acknowledgment of our courtesy, or in advancement of our plans.* Meanwhile the fabrics which churchmen have contributed to rear to magnificence, are compared with the deserted ruins of their own enclosure, and while strangers affect to mark the contrast with pity or with scorn, our own household is dishonoured, *her* spirit extinguished, *her* efforts paralyzed.

We speak not this with a view of reproving the very commendable diligence of others, or with a view of dictating to the members of our communion. But believing that all Christians, of whatever name, confess the importance of providing first for the pressing wants of their own brethren, we wish churchmen to perceive that the only source from which our objects can be promoted, and our wants supplied, is from among themselves; and that if abandoned by them these objects will never be promoted by other hands.

We have stated with candour, perhaps with freedom, what we conceive to be one of the prominent causes of the decline of this society; but we are far from ascribing all our want of success to a spirit of undistinguishing and erratic liberality. There is, on the

other hand, a spirit of indifference, of neglect, almost of opposition, which, refusing its influence, and keeping back its beneficence, might shrink from a comparison with the more amiable and generous profusion of which we have spoken.

Great numbers withhold all encouragement. The rich often throw into the treasury only "the widow's mite." Few feel the responsibility of their stewardship, though they have received many talents. The busy, in the midst of their accumulations, and the easy, in their leisure, brook no interruption of their engagements, or of their quiet, when called upon to "lend to the Lord;" and amongst almost all, charity is dispensed with such a sparing hand, and in such a doubtful guise, as ill befit the character of "a cheerful giver."

But it is not for us to use the language of reproof. We have laid before you our own experience, which the declining state of this society but too well verifies; and while we recollect with pleasure and with gratitude many spirited instances of munificent patronage, and many of constant and unwavering attachment to our cause, we cannot expect that the few should be more oppressively burdened, while the many look idly on.

With the funds in their hands at the close of the year, the board have ordered the purchase of 800 Prayer Books, a part of which have been divided amongst the most pressing of the calls urged upon them; and the remainder are pledged for further distribution.— They have also directed 500 Bibles, the residue of the edition of 1000, which remained in sheets, to be bound. The agent reports the gratuitous distributions actually made out of the recent appropriations, to be 93 Bibles, and 242 Prayer Books. The bishop of the state of Ohio, whose earnest application could not before be met, has been apprized that 50 Prayer Books are subject to his order; and the residue of the appropriation will be applied, with a prudent caution, to other demands which have been long unanswered.— The Sunday schools of the several episcopal churches, the Orphan asylum, the State prison, the Mariner's church,

* To say nothing of Bible societies, subscriptions for building churches, for mission families, &c. the missionary and tract societies of other denominations exhibit the names of a great number of churchmen as life subscribers or liberal supporters; but among similar societies of our church, it is a most unusual circumstance to find a single subscription out of our own communion. This society is proud to record one name in honourable exception to this general rule. It is that of Richard Varick, esq. who was an early and generous contributor to our funds.

and the missionary service, are among those claims which have been, in part, supplied. The sales from the depository, during the past year, have been 1675 Prayer Books; and the total of the sales and distributions since the organization of the society is 3119 Bibles, and 18842 Prayer Books.

The treasurer's account shows a balance in the treasury of \$116 58, and there is due from the Sunday School Society, for Bibles sold them, \$85, but these sums will be insufficient to meet the debt incurred in the purchase of Prayer Books, and in binding the Bibles, as before mentioned.

Besides their plates of the Bible and Common Prayer Book, the society possesses a permanent fund of \$425, deposited in the Savings Bank, being the proceeds of twenty-one life subscriptions, only the interest of which is at the disposal of the board of managers.

The board would abandon, with reluctance, a field white for the labour of benevolence, and which will repay, with the substantial fruits of a rich harvest, those who are permitted to enter upon it. On every hand the Bible and Prayer Book are constantly called for. The good Samaritan would find objects for his bounty without wandering from his immediate path. At our very doors, in our very temples, are large Sunday schools, which have never yet been sufficiently supplied. Around us in our city are the wants of public charities, public prisons, the solicitations of seamen, and the individual claims of hundreds of others to be attended to. In the country, almost every church has similar requirements with our own here; and in the new settlements where the faithful missionary conveys the good news of salvation, and forms churches and congregations, Bibles and Prayer Books, the necessary concomitants of his success, if furnished at all, must be furnished by the common exertions which we have endeavoured to call forth.

These demands are all constant, for the poor are always with us; and if they are also increasing, we ought, instead of being discouraged, to rejoice at the evidence which they afford of the progress of our church.

The exposition we have now made of

our inability to meet these demands, and of the causes which have produced it, we owed to the society, with whose concerns we were intrusted, and we owed it also to ourselves. We have not shrunk from making it with plainness and with candour. We now leave it to your decision, and to that of the members of our church, whether this institution, well organized for action, and ardent to be engaged, shall feebly languish and die; or whether it shall rise from its ashes, and, in the vigour of renovated youth, press onward in the noble career of beneficence.

Notice.

The managers of Bible and Common Prayer Book societies, and clergymen and laymen, who collect funds for the gratuitous distribution of books, or who are themselves disposed to such acts of charity, are respectfully informed, that they can be supplied with any number of Bibles and Prayer Books from the stereotype plates of the *Auxiliary New-York Bible and Common Prayer Book Society*, upon application to the agent of the society. The Bibles at 85 cents, and the Prayer Books at 30 cents each.

Terms of subscription.

A life subscription is *twenty-five dollars*. The annual subscription is any sum not less than *two dollars*. This payment entitles the subscriber to receive annually one Bible and one Prayer Book, or three Prayer Books; and for every additional payment of one dollar and fifty cents per annum, an additional Bible and Prayer Book annually. Subscriptions and donations thankfully received by the treasurer, Mr. Floyd Smith, No. 182 Broadway, and by any of the managers of the society.

The annual address in behalf of the benevolent objects of the above institution was delivered on Sunday evening, February 9th, 1823, in St. Paul's chapel, New-York, before a numerous and respectable congregation. Divine service was conducted by the Rev. Manton Eastburn; after which an impressive and appropriate address was delivered by the Rev. George Upfold, M. D. rec-

tor of St. Luke's church: the absolution, and also the concluding exercises and benediction, by the Right Rev. Bishop Hobart. The collection on this occasion was \$279 12½.

In a future number we expect to furnish our readers with this excellent address of the Rev. Dr. Upfold.

For the Christian Journal.

New-York Protestant Episcopal Tract Society.

THE thirteenth annual meeting of the New-York Protestant Episcopal Tract Society was held in Trinity church, New-York, on Tuesday, February 4th, 1823, at 7 o'clock p. m. pursuant to public notice; William E. Dunscomb, esq. 2d vice-president, in the chair, and Benjamin M. Brown, secretary.

The minutes of the last annual meeting were read and approved.

The thirteenth annual report of the board of trustees was read by Cornelius R. Duffie—when the following resolutions were unanimously adopted:

Resolved, That the report just read be adopted.

Resolved, That the report be printed under the direction of the board of trustees.

The following gentlemen were elected a board of trustees for the ensuing year; viz.—The Right Rev. Bishop Hobart, president, *ex officio*; the Rev. Benjamin T. Onderdonk, 1st vice-president; the Rev. William Berrian, 2d vice-president; William E. Dunscomb, 3d vice-president; Floyd Smith, treasurer; Murray Hoffman, corresponding secretary; Benjamin M. Brown, recording secretary; Thomas N. Stanford, agent.

Trustees.—Cornelius R. Duffie, John Watts, jun. Charles Nichols, Isaac C. Jones, Cornelius S. Bartow, Cornelius Oakley, Charles N. S. Rowland, Warmoldus Cooper, Charles W. Sandford, Peter Lorillard, jun. Thomas H. Thomas, Henry Cotheal, Richard M. White, Robert Thomas, J. Smyth Rogers, John A. Moore, John Stearns, Henry Youngs.

Report.

THE board of trustees of the New-York Protestant Episcopal Tract Society present herewith the thirteenth

annual report of their proceedings. It will be seen that the situation of the society is much better at the present than it has been at any former period, and that its prospects are such as must afford gratification to all its friends and supporters.

Notwithstanding its course hitherto has been much obstructed, and its means quite limited, the society has now distributed in all 81,847 tracts, some of them affording very valuable and timely instruction, and all of them conveying important lessons of spiritual knowledge. The whole number of tracts published and bought by the society is 88,250. The number on hand is 6,403; and there is now in the press an edition of 4,000 copies of a tract on the Sinfulness of Neglecting and Profaning the Lord's Day.

The distribution during the past year has been 3,758, the details of which, as furnished by the agent, the board have thought proper to annex to this report.* By examining that list, the members of the society will perceive the manner in which the tracts have generally been applied: and they will be enabled to judge of the results which may reasonably be supposed to have been produced.

The tracts published since the last report are 2,000 copies of each of the following:—"The Way of Living in a Method and by Rule;" "A Dialogue about going to Church;" "The Doctrine of the Trinity;" "The Churchman's Profession of his Faith and Practice."

These have been much approved, and, with the tract on Confirmation, have been generally sought after: and it is the intention of the board to follow them by some others, which at present appear to be desirable.

It gives us pleasure that while we refer to our past distribution, as an evidence of the advantages which have already been realized, the ability of the society to impart further and greater benefits has also been continually increasing.

The permanent fund which has been provided for this society by the wisdom of its constitution, and the liberality of its members, has risen, by careful accumulation, to the sum of \$1,132 and 15 cents; and is now not merely the

* See the Report.—E. C. J.

pledge of its stability, but will continually extend the means of its usefulness. No longer the tender nursling of a doubtful existence, this society has at length attained a form, and assumed an attitude of vigour; and exhibits an ability to repay the watchfulness and care by which it has been fostered. Those who have contributed to this happy result, by their donations, or by commuting their annual into life subscriptions, are entitled to our thanks, and we are assured they will find their reward, in perceiving the greater independence which has been given to the resources of the society, and the greater certainty which will hereafter belong to its operations.

The additions to the permanent fund during the past year have been \$20, besides the one half of its own interest \$25 18, which, with \$1,086 97, the amount on the last anniversary, make the sum \$1,132 15, before stated.

The amount received into the disposable fund during the past year, added to half the interest of the permanent fund, and the balance on hand at the beginning of the year, is in all \$175 33. Out of this sum have been paid for printing tracts \$113 71, and for contingent expenses \$4 50, leaving a balance in that fund of \$57 12.

No collection of subscriptions having taken place during the past year, the dues of the annual subscribers for two years are now receivable, and together with half the interest of the permanent fund, and the preceding balance, will constitute the means of the society for the ensuing year. Subscribers are entitled to a copy of each tract published by the society, and they will always be furnished with such a number as they can advantageously distribute by applying to the agent.

While the board of trustees are encouraged by the present situation and prospects of the society, they solicit the continued patronage of the members, and their influence in its behalf. And as its operations may be very advantageously extended with the increase of its funds, they hope that many who have not yet given their aid will be disposed to make this society the channel of their beneficence.

For the Christian Journal.

REVIEW.

POEMS—By *James G. Percival*. New-Haven. July 25th, 1821. pp. 346.

CLIO—Nos. I. and II. by *J. G. Percival*. 1822. pp. 240.

PROMETHEUS—Part II. with other poems, by *James G. Percival*. New-Haven. 1822. pp. 108.

It is universally acknowledged, that the literary character of our nation is rapidly improving. The various works in polite letters which have appeared within the last twenty years, from the pens of native authors, afford good ground for the opinion, that we shall hereafter have writers who, in this respect, will bring increased honour to our nation. At present we depend so much upon foreign supplies, that there is but little encouragement for the exertion of literary talent at home: and he, who devotes his life to authorship, can do it with but small hopes of even a competency. There are some few individuals, it is true, who have already taken an honourable station in the literary world, and attained celebrity as well abroad as at home. But so few are our men of letters, when contrasted with those of Great-Britain, and other countries of Europe, that we can, at present, scarcely challenge a comparison with any.—Time, however, will evince the fallacy or the truth of those high anticipations as to literary character, which glow in the breast of every American.

Boasting, as we do, our intimate relation with the inhabitants of the European world, and especially of those happy isles from which the most of us are descended, it is but natural that we should feel a pride in treading in the steps of our forefathers in every thing that is honourable and praiseworthy. Britain has raised for herself a literary character, unrivalled in ancient or modern times: and if we but follow in the path which she has led, we must necessarily attain to such eminence as will render us respected.

The progress of literature is not that of magical celerity. Its advances are with slow but sure steps. And it is not till after much study and much labour that

a nation can say, it has attained a lasting literary character—

Exegi monumentum ære perennius.

In every point of view the progress of refinement is gradual. Time and encouragement will effect a great deal; perseverance and industry will do much more. And the people, who at this day are unknown, may in the course of another century make such advances as will astonish the world.

To elevate our literary character, time is doubtless wanting. Poetry and philosophy can not but experience its influence. The different departments of science acquire strength and vigour with the growth of years; and time, though it changes every thing, will improve these. We may, therefore, anticipate with safety a happy alteration in this respect.

The volumes of Mr. Washington Irving, and of some few other individuals of the present day, have passed, with approved character, the ordeal of foreign criticism. In prose we have some writers who are almost unrivalled; but in poetry we have scarcely any who hold a standing above mediocrity. The dawn, however, of our poetical day seems now to be opening upon us: and ere long we may perhaps be able to challenge competition where we have formerly shrunk from it.

As American poetry, the productions of Dr. Percival have been most known, and most read; and that deservedly. They are a striking instance to prove the weight of poetical talent existing in our country. And, perhaps, the assertion is not too bold, that he has written some things which are not surpassed by any poet of the present day. How much farther we are destined to progress in poetical improvement, time will develope. It is, nevertheless, a truth which none will deny, that the increase of years, while it brings increase of strength to the various departments of the severer sciences, and subjects the different branches of polite literature to their proper discipline, will necessarily give a more harmonious and systematic effect to the present irregular effusions of poetry.

The first poetical publication of this

author came out in July, 1821. It bore only the modest title of "Poems," with the no less unassuming motto, altered from Southey, of—

"Go, little book, from this my solitude,
I cast thee on the waters—go thy ways,
And if, as I believe, thy vein be good,
The world may find thee after certain days."

This volume contains upwards of a hundred different effusions, the most of them written ere the author had completed his professional studies. Among these is a tragedy, entitled "Zamor," and the first part of "Prometheus," a philosophical poem. "They have all been written," says the author in his preface, "to embody my emotions, or to give lightness to a heavy hour, with the exception of the tragedy, and the essay on the drama. These were written for particular occasions. The greater part of the former was written some years since as a college exercise." "In Prometheus," he adds, "I have written freely on a variety of subjects. The work is not completed. It has been written so far under the influence of excited feelings, and so I will continue it."

This volume contains some poems that deserve, and have received unqualified applause. "The Serenade" is certainly exquisite in its kind; and the "Ode to Musick" would not have disgraced the pen of Collins. The following stanza will suffice as a specimen.

"The rage of Pindar fill'd the sounding air,
As Polyhymnia tried her skill divine;
The shaggy lion rous'd him from his lair,
And bade his blood-stain'd eyes in fury shine;
The famish'd eagle poised his waving wings,
Whetting his thirsty beak—while murder rose,
With hand that grasps a dirk, with eye that
glows
In gloomy madness o'er the throne of kings,
And, as she bade her tones of horror swell,
The demon shook his steel with wild exulting
yell." X.

The succeeding stanzas are from the first part of "Prometheus."

"Goo'er the fields of Greece, and see her towers
Fallen, and torn, and crumbled—see her fanes
Prostrate and weed-encircled, dimly lours
Brute ignorance around them, slavery reigns
And lords it o'er their sacred cities, chains
Are rivetted upon them, and they gull
Their cramp'd limbs to the bone, the lash'd
wretch strains
To rend the gnawing iron—but his fall
Is in himself—sleep on—ye well deserve your
thrall." XXXIII.

"Cast back your sicken'd eye upon the dawn
Of Greek and Roman freedom—see their sons
Before the bulwarks of their dear rights drawn,
Proud in their simple dignity, as runs
The courser to the fair stream—on their thrones
They sat all kings, all people—they were free,
For they were strong and temperate, and in
tones

Deep and canorous, nature's melody,
They sung in one full voice the hymn of liberty."

XXXVII.

"Then Eloquence was power—it was the burst
Of feeling clothed in words o'erwhelming, pour'd
From mind's long cherish'd treasury, and nurst
By virtue into majesty; it soar'd
And thunder'd in Pericles, and was stored
With fire that flash'd and kindled, in that soul,
Who call'd, when Philip, with barbarian horde,
Hung over Athens, and prepared to roll
His deluge on her towers, and drown her free-
dom's whole.

"Then Poetry was inspiration—loud,
And sweet, and rich in speaking tones, it rung,
As if a choir of muses from a cloud,
Sun-kindled, on the bright horizon hung,
Their voices harmoniz'd, their lyres full-strung,
Roll'd a deep descent o'er a listening world—
There was a force, a majesty, when sung
The bard of Troy—his living thoughts were
hur'd,
Like lightnings, when the folds of tempest are
unfur'd."

XLI. XLII.

"Our thoughts are boundless, though our frames
are frail,
Our souls immortal, though our limbs decay;
Though darken'd in this poor life by a veil
Of suffering, dying matter, we shall play
In truth's eternal sunbeams; on the way
To heaven's bright capitol our car shall roll,
The temple of the power whom all obey—
That is the mark we tend to, for the soul
Can take no lower flight, and seek no meaner
goal."

XC.

Although so much has already been
given from this poem, we cannot refrain
from adding some farther extracts, as
they contain much true poetry as well
as moral truth.

"Give me the evening of a summer's day,
A long bright day of glory, when the sun
Is most effulgent, and the earth most gay,
And after deeds of lofty daring done,
And palms on many a field of combat won,
Where tempests rage, or noontide glows with
pow'r,
And when the mind its high career has run
To seek a covert at this silent hour,
Where songs and gales might lull in some se-
cluded bow'r."

CXXXIV.

"The foaming goblet sparkles to the brim,
And heedless youth hangs o'er the glowing
stream,
And in its amber waters gaily swim
The fairest vision of enchantment's dream,
And o'er it plays a soft and sunny beam,
That steals in serpent windings to the heart,
And like a viper's hid in roses, gleam
The flashings of its keen eyes, as a dart
With venom tipp'd, they give deep wounds that
ne'er depart."

CXLI.

VOL. VII.

"The man, who will speak boldly, and will brave
A thoughtless world's contempt, deserves to
shine
Bright in the loftiest niche of Fame's enduring
shrine."

CLV.

The reception this volume met with
was favourable; and it was succeeded
in the January following (1822) by the
first number of a collection entitled
"Clio." This little volume contains
several pieces that have been deservedly
admired. The piece, entitled "Con-
sumption," is one of the sweetest pro-
ductions in our language. "The Land
of the Blest," and "Retrospection,"
possess uncommon merit. And the
larger poem, commencing, "The world
is full of Poetry," is admirable in its kind.

During the last summer a second
number of Clio was published. It did
not, in every respect, equal the first, al-
though it contained some admirable
poetry. "The Carrier Pigeon" has
been set to music; and "The Coral
Grove" has gone the rounds of all our
public prints. The "Lines suggested
by reading an 'Ode to Vale Crucis Ab-
bey, by William Stanley Roscoe, esq.'"
are certainly beautiful.

"Sweet sainted haunt of early days,
With thee my lingering spirit stays,
And muses on the balmy hours,
When forth I wander'd after showers;
When busy knoll, and meadow green,
Were spangled with the dewy sheen,
And evening calmly came along,
And gave my ear the rustic song.

"Sweet sainted haunt! those days are flown,
And I am left, to steal alone,
In tears, along a foreign shore,
And look the boundless ocean o'er
For thy dear spot, and all that threw
Enchantment o'er my simple view:
But truth has told my heart too well,
That joy can never with me dwell;
For early hopes and loves are dead,
And every charm of home has fled."

P. 57.

A few months since the second part
of Prometheus came out—certainly one
of the greatest acquisitions to American
literature. This poem is rather a de-
sultory disquisition on the powers of
the mind, its aspirations, its depressions,
and, above all, the poetical feelings and
conceptions of the author himself, than
any thing like a regular and systematic
work. It is a poem of feeling, though
containing much of description—a por-
traiture of the character of mind as
operated upon by external circum-

"I, too, have seen thee on thy surging path,
When the night tempest met thee; thou didst
dash

Thy white arms high in heaven, as if in wrath
Threat'ning the angry sky; thy waves did lash
The labouring vessel, and with deadening crash
Rush madly forth to scourge its groaning sides;
Onwards thy billows came to meet and clash
In a wild warfare, till the lifted tides
Mingled their yesty tops, where the dark storm-
cloud rides." CXXIX. CXXX.

We have now, we think, said enough of our author in a literary point of view; and, we may add, that the praise we have bestowed has resulted from a firm persuasion of its justice. The extracts we have given are, however, but a small specimen of his numerous productions. There is one falling off in the second part of "Prometheus," that it would be unpardonable to pass over unnoticed. When speaking of youth as the season for enjoyment, he says that Nature

"——— designed
The beautiful years to be alone the time,
When we can fondly love, and loving find
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"——— nor will I incline
Weakly before the cross, nor in the blood
Of others wash away my crimes—I stood
Alone, wrapp'd in suspicion and despair,
For they did goad me early to that mood—
I hate not men, but yet I will not share
Again their follies, hopes, their toils and fears,
nor wear

"The mantle of the Hypocrite, nor bow
Before a fancied Power, nor lip the creed,
Which offers them new life, they know not how,
A blind belief, whose ministers will lead,
Even as a hireling slave the shackled steed,
The many, who to nature's laws are blind."

CLVIII. CLIX.

This evinces, in a striking manner, the morbidness of his feelings. To do justice to the author, we give some counterbalancing stanzas, which will show the vacillating state of his religious opinions; or, rather, the varying tone of his excited feelings, (for he seems to have no settled opinions, or fixed principles on the subject of religion.)

"I am not to the hope of Heaven a foe:
It comforts, lifts, and widens all, who share
In the pure streams, that from its fountain flow:
We must be pure ourselves, if we would dare
Take of the holy fire, that wells and gushes
there," &c.

Part II.—XCI. XCII.

"There is a mourner, and her heart is broken—
She is a widow, she is old and poor—
Her only hope is in that sacred token
Of peaceful happiness, when life is o'er:
She asks nor wealth, nor pleasure, begs no more
Than Heaven's delightful volume, and the sight
Of her Redeemer.—Sceptics! would you pour
Your blasting vials on her head, and blight
Sharon's sweet rose, that blooms and charms
her being's night?

"——— Softly pour
The breathings of her bosom, when she prays
Low-how'd before her Maker, then no more
She muses on the griefs of former days,
Her full heart melts and flows in Heaven's dis-
solving rays.

"And faith can see a new world, and the eyes
Of saints look pity on her: Death will come—
A few short moments over, and the prize
Of peace eternal waits her, and the tomb
Becomes her fondest pillow, all its gloom
Is scatter'd. What a meeting there will be
To her and all she loved here, and the bloom
Of new life from those cheeks shall never flee—
Theirs is the health, which lasts through all
eternity."

Part I.—CIX. CXI. CXII.

These specimens will show the struggle that seems to be going on in the author's mind. At one time, he is ready to reject religion; and, at another, he is almost persuaded to be a Christian. To us, there is in this indecision something of favourable aspect; it allows us still to hope for the better.

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Let our author consider candidly the remarks we have now made, and we think he will be convinced of the impropriety of permitting "even the appearance of evil" to deface his otherwise admirable poetry.

With these remarks, we close our protracted notice of these interesting volumes. "My work is ended," closes the author in a most beautiful strain—

stances, and by internal emotions.—There is more of genius than art in it; and more of the true spirit of poetry than characterizes many of the popular poems of the day.

The preface to this volume is worth perusing, were it merely for the boldness and independence of thought which it displays. A few extracts from it may not prove uninteresting. "I have but little to say," remarks our author, "by way of preface. An independent mind ought not to beg an excuse; and an author ought not to publish, unless he believes he needs none. This second part of *Prometheus* is entirely new. It is, like the first, discursive, but not entirely destitute of a plan to those who can detect it. It must stand or fall by its own merits, and therefore needs no farther apology. It was written hastily, in a very few days. This is no apology, if it is bad. If it is good it needs none."

We know not how strictly the opinions of our readers will coincide with those, which the author advances on the subject of poetry. To allow fair opportunity for judgment to be passed, they are here subjoined. "I do not like that poetry, which bears the marks of the file and the burnisher. I like to see it in the full ebullition of feeling and fancy, foaming up with the spirit of life, and glowing with the rainbows of a glad inspiration. It would be a mournful task to distil off the *vivida vis* that comes out only in the moments of happy excitement, and reduce the living materials to a *caput mortuum* of chaste and sober reason. When there is a quick swell of passion, and an ever coming and going of beauty, as the light of the soul glances over it, I would not have the heart to press it down to its solid quintessence. This would do, if poetry was meant to be a string of proverbs, moving on, in the rank and file of couplets, with the regular slow-step of a Prussian army. But I like to see something savage and luxuriant in works of imagination, throwing itself out like the wild vines of the forest, rambling and climbing over the branches, and twining themselves into a maze of windings."

"Again, I contend that this free and careless style is the natural one of a

dawning national literature."—"Authors, here, cannot afford to trim the lamp much. If they would live by their pens, they must write by the job, and take long ones too. They cannot afford to exhibit such a multitude of *variae lectiones* as Pope could."—"But our correctest poets are not our greatest. (We say our's, when we talk of England.) The master spirits, who rise, like the *Dii majores*, above the herd of the correct, the polished, the decent, and the pretty, have never been too lavish of their corrections, and yet their fame will live the longest. Is not Chaucer the most immortal of our poets? He has certainly been the longest lived, and has now all the freshness of a green old age. But he wrote much, very much indeed; and one would think rather rapidly and negligently; yet his readers love him none the less for that. Did Shakespeare and Spencer correct much? I trow not. Even Milton seems often to have left his finest passages, as they came fresh from the overflowing riches of his mind; at least, one would think he did not blot much, when he sent crows and hoods, beads and reliques, flying over the back side of the world into limbo."

All this is very fine, and apparently very plausible. But we think some queries might be put to the author, the correct answers to which would subvert, in a great degree, the hypothesis he has assumed. In fact, all his remarks on the old writers are merely hypothetical. If Milton does not show us the marks of the *labor limæ* in some of his most admired passages, then, it may be safely said, there is nothing of the kind proved by the *variae lectiones* of Pope. And who can tell us whether Chaucer, or Spencer, or Shakespeare, did not apply to his verses "the file and the burnisher?" Granting they did not, will this justify an individual, at the present advanced age of the world, in running counter to the rules of criticism handed down to us from time immemorial? The judicious critic, says Horace, will order you to blot, and to re-write any ill-formed verses.

delere jubebat,
Et male formatos incudi reddere versus.
Ar. Poe. 449.

"Write much, if you please, but keep it long, and prune it well," saith the old rule of criticism. "Corrige, sodes, hoc, et hoc."—One remark more, and then to the poem. We have so many authors at the present day, in every department of polite literature, that he, who wishes his productions to descend to posterity stamped with the seal of approbation, must bring his taste as well as his genius to bear upon them. Taste is now the grand requisite in works of imagination: with it much may be done as to acquiring fame; without it, little.

The introductory stanzas of this continuation of "*Prometheus*" are (though there are some few exceptions) chargeable with an apparent obscurity, that renders them, if not altogether uninteresting, yet certainly unnatural. This is perhaps to be attributed to the excited state of mind under which the author wrote; for he had given us warning in his first volume, that, as the poem had been written thus far under the influence of excited feelings, so it should be continued. This is, in no small manner, compensated by the brilliancy and perspicuity of other parts of the work.

We commence our extracts by way of specimen.

"The world, that is, seems Eden to the child,
The rainbows on a bubble are a spell
To chain him in sweet wonder. O! how wild
Do the first waken'd throbs of feeling swell!
There is no music like the village bell,
That o'er the far hill sends its silver sound,
There is no beauty like the forms, that dwell
In flower and bud, and shell and insect, found,
When through the water'd vale we take our
infant round." XII.

"The world imagined, to the world we feel,
Is glory and magnificence; we turn
From earth in sated weariness, but kneel
Before the pomp we dream of—when the urn
Holds all that now has form and life, we spurn
The shackles, that debase us and confine;
Deep in its central fountain mind will burn
Brighter in darkness, like the gems that shine
With a fix'd eye of fire, the stars of cave and
mine.

"When the gay visions once so fair are fled,
When time has dropp'd his rose-wreaths, and
his brow
Hath only snows to shade it; hearts have bled
And heal'd themselves to be all callous; now
In the cold years of vanish'd hope we plough
And sow in barrenness to reap in blight—
Then the soul in its solitude doth bow
To its own grandeur, and from outer night
Turns to the world within, and finds all love and
light." XIV. XV.

"——— Mind can raise
From its unseen conceptions, where they lie
Bright in their mine, forms, hues, that look
Eternity." XXV.

"——— It is sure,
—Stamp'd by the seal of nature—that the well
Of Mind, where all its waters gather pure,
Shall with unquestion'd spell all mienner hearts
allure." XXXV.

Speaking of the splendour of ancient times, their glory and renown, their advancement in arts and refinement, and the records of their fame which have been preserved to our times, the poet exclaims—

"We gaze on them, and on the ancient page,
And read its mystic characters, which seem,
Through the expanding haziness of age,
The fading forms of a majestic dream;—
Cold is the heart, that not on such a theme
Feels the warm spirit kindle—'t is the sound
Of a gone trumpet rolling on the stream
Of Time, and catching still at each rebound
Deeper and clearer tones to bear its warning
round," &c. XXXVI.

There is certainly something that approaches sublimity in the passage just quoted: and there are not wanting lines equally grand in other parts of the poem. Take the following address to the Sun, and the succeeding one to the Ocean.

"Thou lookest on the Earth, and then it smiles;
Thy light is hid, and all things droop and
mourn;
Laughs the wide sea around her budding isles,
When through their heaven thy changing ear
is borne;
Thou wheel'st away thy flight, the woods are
shorn
Of all their waving locks, and storms awake;
All, that was once so beautiful, is torn
By the wild winds, which plough the lonely lake,
And in their maddening rush the crested moun-
tains shake." CXXI.

"Thine are the mountains where they purely lift
Snows that have never wasted, in a sky
Which hath no stain: below the storm may drift
Its darkness, and the thunder-gust roar by;
Aloft in thy eternal smile they lie
Dazzling but cold;—thy farewell glance looks
there,
And when below thy hues of beauty die
Girt round them as a rosy belt, they bear
Into the high dark vault, a brow that still is fair." CXXV.

"I, too, have been upon thy rolling breast,
Widest of waters! I have seen thee lie
Calm as an infant pillow'd in its rest
On a fond mother's bosom, when the sky,
Not smother, gave the deep its azure dye,
Till a new heaven was arch'd and glass'd below,
And then the clouds, that gay in sunset fly,
Cast on it such a grain, it kindled so,
As in the cheek of youth the living roses grow.

"I, too, have seen thee on thy surging path,
When the night tempest met thee; thou didst
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Thy white arms high in heaven, as if in wrath
Threat'ning the angry sky; thy waves did lash
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"My work is ended—I have gain'd the shore,
Whose flowers are fancy, and whose fruits
deceit;
And I have furl'd my sail to try no more
The gentle breath of favour, nor to beat
With adverse gales, nor where the wild winds
meet
On the contending waters: Youth's quick swell
Is sunk in manhood's calm, and now my feet
Must take a weary pilgrimage, and tell,
On through the waste of age, to all I loved—
Farewell."

L. J.

For the Christian Journal.

On devout attendance at Church.

Let all things be done decently, and in order.
1 Cor. xiv. 40.

DEVOTION, even in appearance, ought always to characterize our attendance on public worship. The formularies of the church possess so much intrinsic value themselves, and breathe so much of the true spirit of piety, that it seems very inconsistent, that those, who use them, should not realize that value, and should not be influenced by that spirit. If the clergyman who officiates performs all the offices of devotion with pious fervour, it will tend but little to the edification and improvement of the people, unless they themselves unite with him in the same fervour.

There are several things, which have particularly struck me as being ill calculated to advance the spirit of religion, so intimately connected, as it is, with the very existence and prosperity of the church. They may indeed to some seem unimportant; but, as they exercise considerable influence, they will be looked upon in a different light by the observing portion of community.

The inattention to the exercises, and the impropriety of conduct, of some, who attend church morning and evening of a Sunday, are always cause of regret to the pious and devotional part of the congregation. The very fact of one's being in the house of God, ought to banish improper thoughts from the mind: and the reflection, that we come professedly to worship him, ought to render us attentive to the exercises.

There are many individuals whose attention is so palpably diverted to other objects than those which ought to occupy it, that they are guilty of many improprieties which, did they reflect for

a moment, they would condemn in others, and correct in themselves. The whispering, and smiling, and staring, which are sometimes noticed during divine service, are, to say the least of them, ill suited to the place; and may, it is to be feared, be considered as absolutely sinful. The sanctuary of God is the place for worship—for prayer and praise—not for amusement or idle curiosity. He that attends should remember the place which he enters, and the feelings and conduct that are required of him as a professed worshipper. The idle gaze and the unmeaning stare are ill suited to any place and any occasion: how much more so to the house of God, and the hour of worship!

Even the serious and devotional part of the congregation are sometimes erroneous in their conduct. It has always appeared to me a great mistake among pious people, that, when they have once become so familiar with the formularies of the church as to have them committed by heart, they may therefore set aside the use of their Prayer Books, and trust solely to their memory. I doubt not it is through inadvertency: they do not reflect upon the example they place before others.

It might reasonably be asked, Why have we our Prayer Books? That we may commit the service to memory? or, that they may be such a help to us, that we may, with the more devotion, join in the responses and the prayers, and that we may have in them a constant motive to attention? Certainly the latter. Is it not wrong, then, to neglect this constant use of the Prayer Book?

There is another impropriety which, it is to be presumed, arises from a want of reflection rather than from any other cause, that ought to be corrected. It is that of turning the back upon the altar during the time of singing. The chancel in our churches is a sort of substitution for the more holy place of the Jewish temple; and it would therefore seem most proper, that our looks should be bent in that direction. The habit of thus turning from the altar has always appeared to me more like worshipping the choir and the organist than the God we profess to serve. Our

intention in singing should not be to prove how well we can sing, nor to test the taste and the musical powers of others. It should be our aim to praise God; and this should be done "with the understanding and with the heart." Should we turn, then, from the altar during this ascription of praise?

The Jews, when absent from Jerusalem, prayed, and sung praises with their faces towards the temple; and, when they were present, they offered their prayers and their ascriptions of praise with their faces towards the altar. It is a good custom, which used to prevail among Protestants, and is still retained in the Romish church, that all, both priests and people, shall, during all the services, turn towards the altar.

While on this subject, may I be permitted to remark, that there is an error—not intentionally such, but yet actually an error—in resting on the musical powers of one or two singers? This is the case in some of our churches. But its impropriety is evident on a moment's reflection. Praise being designed as an ascription from all, the whole congregation should doubtless join in it. "Sing unto the Lord, all ye people: sing unto him, all ye nations." "Let the people praise thee, O God! yea, let all the people praise thee."

Nor is it superfluous to remark, that very frequently confusion arises among the congregation, and devotion is consequently chilled by the evil (for such it is) of continually changing the sacred music.

On asking an individual, who did not belong to our communion, how he was pleased one Sunday that he had attended service with me at one of our churches, he remarked, "Very much indeed; but I did not think myself in a church." On his explaining himself, I found the main objection he had, was the scanty number of those who sung; it seemed like a concert, where a few individuals are to entertain the company, rather than a congregation assembled to praise God.

This should not be so. The assistance which all voices, however poor, receive from the organ, which, to the praise of our church, has always retained its rightful place among us, ought

to excite every individual in the congregation to join in these ascriptions of praise.

The last censurable circumstance, which I shall notice, is the confusion that frequently arises in church, immediately after the blessing is pronounced. The profound silence, which generally reigns throughout the congregation while the minister is pronouncing the solemn benediction, ought not so soon to be broken in upon by the bustle of those who are apparently anxious to hurry away from the house of God. It is a beautiful custom which our church has retained—that of offering to heaven a silent prayer at the close of the service. The impropriety of intruding upon this will be evident to every reflecting mind. It is generally among the younger part of the congregation that disturbance of this kind is observable. It would tend much to the decent and orderly conduct of public worship, were this fault corrected: and it might easily be done by a little attention on the part of parents in their private admonitions.

Perhaps I shall err, if I close this paper without remarking upon the impropriety of wearing the hat while entering, and while going out of the church. The mere mentioning of it, I trust, will be sufficient to correct it.

It would certainly be a very good thing, if the congregations in our large towns were to set a strict example on the points above noticed. It would soon be followed by all. And the church would not then be so often accused of lukewarmness and indifference in the discharge of public acts of worship. Furthermore, let it be remembered, that orderly conduct, and devotional attendance at church, may, in a great degree, help to our spiritual benefit—a result which ought always to be prayed for.

The above reflections have been drawn from observation at different times, and in different places. They are not intended as sarcasms against any of our congregations; but only as hints deserving of attention from all. As such, I trust, they will be received; and, where they are right, be adopted, and, where wrong, forgiven.

Communication.

A SACRED CONCERT was given by the choir of the episcopal church in the village of Utica, New-York, assisted by several ladies and gentlemen of said village, on the evening of the 24th of December, (Christmas Eve) 1822. The avails of the concert, (after the payment of the expenses) amounting to \$73, were appropriated to the relief of the episcopal church at the Holland Patent, Oneida county, at present under the charge of the Rev. Mr. Hollister.

Episcopal Acts.

Binghamton, (N. Y.) Feb. 7, 1823.

ON Friday last, a new church, erected in this village, was consecrated to the service of Almighty God, by the Right Rev. Bishop Hobart, by the name of Christ church. The Rev. Dr. M'Donald, and the Rev. Orin Clark, of Geneva; the Rev. Mr. Smith, of Auburn; the Rev. Mr. Bush, of Oxford, the Rev. Mr. Perry, of Unadilla, and the Rev. Mr. Gear, of this village, were present, and assisted at the solemnities. An ordination was also held by the bishop, and Mr. Burton H. Hecox, a student in the theological school at Geneva, was admitted to the order of deacons. In the afternoon service, the rite of confirmation was also administered.—In the course of the sermon preached by the bishop, he took occasion to state, that when he first visited this place, about nine years since, the episcopal church was scarcely known here. It was only about five years past, that he had consecrated a commodious edifice for worship. And he had now the high gratification of consecrating another edifice, larger than the former, and finished in a style of great neatness, and even with no inconsiderable degree of elegance. He mentioned this circumstance as highly honourable to the congregation, and particularly so to the individuals by whose liberality and exertions so much had been effected in so short a period. And it was his earnest prayer, that in this that they had done, God would remember them for good.—The church is finished somewhat in the Gothic style of architecture. The pews gradually

rise from the chancel, and are nearly all neatly lined and furnished with cushions, and the desk and pulpit are very handsomely finished. The pews are principally sold, and the money arising from the sale, with the subscriptions, has rather more than defrayed the cost of erecting the building.

On Quinquagesima Sunday, February 9th, 1823, in Christ church, New-York, the Right Rev. Bishop Hobart admitted Mr. John Sellon to the holy order of deacons.

For the Christian Journal.

EASTER.

Now is Christ risen from the dead!
Cor. xv. 20.

Hark! the bursting sound of joy
Echoes far to distant lands,
And the highest notes employ
Heaven's redeemed and spotless bands!
'Tis the day our Saviour rose,
Conquering death, and all his foes.

Hark! while myriad voices join
All their music in the strain,
Notes of harmony divine
Rise from every sacred fane.
'Tis the day our Saviour rose,
Conquering death, and all his foes.

Christ, our Saviour, hear our prayer;
Lend thine ear to our complaints—
We thy purchased children are;
Are not we thy chosen saints?
Hear us, Saviour; thou wast given
To guide our souls from earth to heaven.

Angels, tune your harps again!
Hallelujah to the Lord!
Let your voices join the strain!
Echo, Earth! the sounding word!
'Tis the day our Saviour rose,
Conquering death, and all his foes. L.

The Dawn. By Caroline Fry.

Pensive as I watch'd the night,
Many a star was glitt'ring bright;
While their gay, but warmthless rays,
Waked the thoughts of other days;
Like the joys I knew of old,
They were bright, but they were cold;
Parting with the parting shade,
One by one I saw them fade;
Duly as the morning clear'd,
One by one they disappear'd.

So before celestial light
Sink the joys of nature's night:
'T was but folly made them dear,
'T was but darkness made them fair.
As the dawn of grace increases,
Earth's delusion fades and ceases;
Joys that once were all my bliss,
Fading into nothingness,
Take them wings, and pass away,
Lost in everlasting day.

Ch. Guard.]